142 Their bodies are clean, and I have never seen a Cayapa who had a
[515] rash or boils, and only few who had scars. Their hair is thick, bristly
[300] and dull black in color; the beardless men wear it semi-long to the nape of the neck, while the women let it hang loose and open so that it not only covers their backs and ears, but in part even their fore-
291 heads and cheeks. Their clothes are extremely modest. The men wear a sleeveless, shirt-like, loose gown, which usually reaches to the hips only, but is sometimes longer, reaching to the knees, in which case it seems to be the holiday attire, and it looks richer having a border of differently colored cloth. These clothes are made of thin, very bright and cheap cotton materials. On special occasions
292 they even dress in gala clothes, which differ from their every-day
531 clothes in that they are decorated with straight lines or zig-zag de-
301 signs of shells. In addition they may deck themselves out in their
177 most precious ornaments consisting of two to ten long necklaces made of multi-colored glass beads as well as (at least from their point of view) especially beautiful neck and arm ornaments consisting of the cardboards 6 cm. wide so well known to all of us, with a whole gross of ordinary porcelain shirt-buttons on each just as they were delivered by the European manufacturers. But even among them there are
292 dandies and fashion hounds, who manage to pick up a useless old
177 black waistcoat somewhere, which they then decorate with a lot of white shells and buttons, wearing it as a sort of open vest over their red or blue shirts. But imagine the happiness of the young man who in addition to this splendor, has managed to acquire a stiff round felt hat. No matter how shabby, battered, greasy and much too small it may be on his fat pate with the thick mop of hair, he is proud of his elegance and would not change places even with the governor. The
622 Gobernador de los Cayapas (Governor of the Cayapas) is one of their
177 chiefs, of which each village or district has one—yes of course—he
292 is a great gentleman—he can afford it—he not only wears a shell
301 bedecked waistcoat over his red cotton shirt, but over it still another long, black morning-coat, which he has bought from or been given by Don So-and-so, because it had become too tight, unfashionable or shabby for the latter. And around his neck and wrists he wears especially wide cardboards with buttons in proportion to his dignity. Naturally it would be considered unseemly for a governor to come to town without suitable head-gear, even if it be only a self-made straw panama hat for lack of a black felt hat. But even he does not wear
[293] trousers or shoes, which are considered superfluous and burdensome; instead he carries in his right hand a wooden stick five feet long with a silver knob as a symbol of his position and power.

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[415] they are by bringing along "Mates" and "Calabazas," i.e. bowls and pitchers made of the rind of pumpkin-like fruit, into which they put the greatest part of the food and drink offered in order to carry them home. Only when everybody has eaten until he is ready to burst and the majority are rather drunk, the wedding draws to a close. The young couple is finally left alone and may go to their hut. But before the couple are allowed to enjoy their love to the full, they must pass through a long cruel (because it is continent) trial period. They live and sleep together under their
[286] common mosquito-net made of cotton with red flowers, but not as husband and wife, but as brother and sister, and they are not allowed to touch each other for an entire year. They must remain pious, chaste and abstemious, no matter how difficult it may be for them. The purpose is to steel the virtue of abstemiousness and the strength of will. Only when this period of fasting and trial is over, may they succumb to the ecstasies of love. Woe to those
684 who cannot withstand and secretely attempt to taste of the forbidden fruit before the end of the trial year—if discovered they pay for their crime with their lives or have to seek refuge immediately in another territory which cannot be reached by the punishing arm of their strict rulers. Only once I had occasion to watch how a fiancé, who was violently in love, gingerly and furtively with trembling hands touched the arm and naked breast of his betrothed.

302 During this year of betrothal they use red and black plant juices
584 to paint their faces, chests, arms and legs with streaks and dots. This custom corresponds to our engagement announcements and wedding rings.

846 Immediately after the birth of a baby, the young mother gets
● [515] up from her bed, goes to the river and bathes. Bathing in the river is one of the Cayapas' passions. Each and everyone of them take at least two or even three baths per day. The young mother has barely left her child when the grandmother cleans it up a bit, puts it down again; and then the father lies down with it, staying in bed with the child from three to five weeks, letting his wife nurse him, just as though he were the woman in child-bed, who had gone through the pains of childbirth and was in need of recuperating and nursing care. The young mother, on the other hand, does her usual work already an hour after delivery, attending to her daily chores as though nothing had happened. This strange custom is connected with their religious concepts and their fear of evil spirits

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had never been teased in this manner before, and his eyes flashed pure hatred for the woman as he leaned forward, glaring at her. All laughter ceased; everyone gazed fascinatedly at the child. Shortly, the woman offered the candy again, and as it was taken, she jerked her arm back violently as if it had been burned. Clearly, a Cayapa child would never react in this manner; he would have remained passive. The group broke up shortly after this; the event doubtlessly became the subject of much conversation. Frank remained extremely popular with both Indians and Negroes, and passersby on the river before our house would call out his name. When the writer visited, I was asked to bring him along, and, he was never teased again.

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By the age of three years, children are clothed in miniature replicas of their parents' clothing. Genital shame is marked by the age of five or six years. Bathing men and boys convulsively grasp their genitals as they enter the water; on the other hand, women and girls merely wade into the water and remove their skirts when they are waist deep in the river. Bathing is frequent, and swimming is considered to be a great sport by the children.

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about five or six o'clock. Prior to the velorio, or wake, the people who are not in mourning /pemúla/ bathe and don their make-up and fancy clothing. During this procedure the children race about noisily. While waiting for the proper time to make their entrance, people like to remain in large groups "because the spirit of the deceased is wandering about and may kill anyone who is alone."

In the meantime at the funeral site, a raft has been built to transport the remains to the ceremonial center, and musical instruments have been placed together off at one side of the house. The coffin has been placed near one of the sides of the house, and candles are placed at the head and foot. If the deceased was a man, his oar is broken and placed in the coffin with him. The mouth of the corpse is carefully covered with a piece of colored cloth, and the eyes are closed. Members of the family mourn at the head of the coffin, either singly or in pairs. They mourn in a stereotyped manner, chanting in Cayapa appropriate phrases like "Who will support the family now?" "Who will bring home the food?" "I am all alone